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NUMBER OF LIVESTOCK (UNIT: 1,000 HEAD)(CHINA HAND BOOK-1937-1945, TABLE 22. p.442)

	PROVINCES	OXEN	HORSES	MULES	DONKEYS	GOATS	SHEEP	HOGS	CHICKENS	DUCKS	GEESE	WATER BUFFALO	TOTAL
1942	NINGHSIA	14	8	4	31	106	186	34	175	6	2	...	566
	CHINGHAI	35	32	24	44	224	367	79	250	3	3	1	1,062
	KANSU	583	96	94	536	1,378	2,459	760	2,431	165	43	11	8,556
	SHENSI	839	84	113	256	...	277	751	2,558	158	16	2	5,054
	TOTAL												15,238
1943	NINGHSIA	14	4	3	34	93	159	30	187	8	2	...	534
	CHINGHAI	36	26	28	50	155	274	55	192	5	1	...	822
	KANSU	626	115	112	565	1,495	2,594	663	2,545	145	34	5	8,899
	SHENSI	887	89	112	239	340	245	740	2,688	150	15	7	5,512
	TOTAL												15,767
1944	NINGHSIA	28	8	5	57	140	234	41	176	9	3	...	701
	CHINGHAI	43	36	26	42	170	211	51	139	9	2	2	731
	KANSU	623	138	105	504	1,522	2,768	614	2,470	116	28	2	8,980
	SHENSI	808	83	114	254	313	203	669	...	120	13	6	2,583
	TOTAL												12,995

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427 Agricultural Research Bureau. It is doubtful whether the results
175 have changed greatly since then. The following are the 1934 findings:

Province	No. of Hsien Reported	Cash Rent	Crop Rent	Share Rent
Ninghsia	5	46.1	18.5	35.4
Chinghai	7	10.6	53.8	35.6
Kansu	21	14.3	51.0	34.5
Shensi	51	15.1	59.0	25.9

(China Handbook 1937-1943 p. 607.)

3. Livestock

175 The chief livestock are sheep, oxen, donkeys, mules, and
231 horses. The following chart gives the number of livestock in the four areas as of March, 1937, in thousand head. (T. H. Shen p. 289. Notable omissions in this table are yak and camel. There is a fairly large number of yak in Chinghai and camel in Ninghsia and Chinghai.) The next series of charts gives the livestock number for the war years.

Province	Horses	Donkeys	Mules	Cattle	Water Buffalo	Sheep	Goats
Ninghsia	17	44	8	39	-	739	225
Chinghai	50	79	26	89	-	359	150
Kansu	151	581	160	802	1	2,625	1,646
Shensi	128	359	131	914	7	375	657

	Pigs	Chickens	Geese	Ducks	Total
Ninghsia	52	186	2	6	1,318
Chinghai	74	312	2	3	1,194
Kansu	984	3,212	53	229	10,544
Shensi	967	2,747	7	99	6,491
Total Number of Livestock (in thousand head)					19,547

The total number of livestock in China for 1937, excluding Sinkiang, Tibet, Outer Mongolia, Sikang, and Manchuria, was 445,078 animals. This meant that the Northwest possessed about four per cent of all livestock in China for the year 1937.

231 As shown by the chart, one of the most important animals is
236 sheep; wool is exported from the region. In the Northwest the
43 cost of wool production is high in relation to selling prices. Sheep farmers operate at a deficit due chiefly to the low production of wool per head of sheep and to the high annual death loss from starvation, disease, and other causes, whereas in other sheep and wool producing countries the income from wool is at least forty per cent of total income, in the Northwest, the low production of wool per head of sheep allows only an income of twenty per cent. The estimated annual loss of sheep is around ten per cent. Of the total
236 amount of wool produced in China from 1941-1945, the five pro-
433 vinces of the Northwest, including Suiyuan, produced 69.7 per cent.

conditions in 1954 and tasks for 1955, it was stated that 2,000 modern plows were now in use, and 67,245 mou (10,221 acres) of dry fields have been converted into water fields, while adequate water supply has also been made available to 28,597 mou (4,347 acres) of original water fields. It was planned to have 746 agricultural producer co-ops in operation in 1955, with an area of 5,115,?00 mou (777,480 acres) to be sowed with a planned output for the province of 853,350,948 carries (42,337,207 bushels). An area of 500,000 mou (76,000 acres) is to be sown for oil bearing crops with a planned output of 10 million catties (24,137 metric tons). There is so little data for the pre-Communist and Communist period that it is impossible to construct a table. The only comparison that can be made is in oil seed bearing crops (and livestock which follows). The pre-Communist figures give an average of 21,000 metric tons for the years 1931-1939. Since it is planned to increase output to 24,137 metric tons, this will mean an increase of 3,137 metric tons; not a very significant increase.

In Chirghai there is a population of over one million; sixty per cent belong to the Tibetan, Mongolian, and Hui minority nationalities. The Communists reported that the province's seven million head of livestock in 1951 was increased to over twelve million in 1954 and it is planned that 20 million will be raised by 1957. (Pre-war and war year statistics list the total livestock at little over one million. Communists claims of sevenfold and twelvefold increases in this case, ought to be accepted with reservations. However, because the base year (one million) is so low, it is possible to have rapid increases of a relatively large magnitude.) The People's Government issued loans to husbandmen engaged in animal husbandry totalling 6,555,000,000 yuan (U.S. $266,365) in 1954. Steps were taken in cutting and storing grass for winter, repairing sheds and enclosures, and building winter and spring shelters to protect livestock during the cold season. It was also reported that in 1954, goals in planned purchases of cattle and sheep were achieved, and this produced definite contributions in support of the industrial construction of the State. At the same time, these activities served to educate the people in patriotism and mutual aid.

Tasks for the future were to continue to raise agricultural production based on the mutual aid and producer co-ops and to develop supply and marketing co-ops, credit co-ops, and arrange for markets in rural areas to promote interflow of supplies and planned purchase and planned supply of food. Care was to be taken to preserve livestock and to continue afforestation schemes. It was reported that within the province some 38,900 mou (5,913 acres) had been afforestated in 1954 and the number of fires greatly reduced.

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to the soil by planting grass, resodding, etc., and encouraging the production of livestock. The reason for Chinese Communist policy could be that wheat, cotton, and oil seed bearing crops (these are the only three types of crops ever mentioned in Chinese Communist statistics) have priority over everything else as these crops are urgently needed in other parts of China as well as to sustain population increase and industrial construction in the Northwest.

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It is difficult to forecast prospective agricultural development in the Northwest. The Communists have demonstrated that they are intensely interested in developing the region and they have provided capital, when available, and vast amounts of labor to reclaim land, construct irrigation systems, and build water reservoirs. However, one gets the impression from reviewing past achievements and future goals that the Communists are depending largely on organizational changes in agriculture to bring them the desired output increases. When new targets are established, they are to be realized not by state financial or technical assistance, but through greater exertion on the part of the peasantry, more closely organized planning, better utilization of resources, and through cooperative endeavor and labor emulation.

At this stage of development, the State has few resources that it can divert to the Northwest to aid in the development of agriculture. It is forced therefore to rely solely on the production relationships already existent there and reorganize these relationships when able, to make for increased productivity. We have already cited the difficulties the Communists have encountered in their attempts to reorganize agriculture. And it has been strongly suggested that as planning becomes more intricate, and as more technicians and planners are required, the problems will multiply. One link in the entire chain of planning has only to break and large sections of the economy would be disrupted. When output increases are as vital and necessary as they are now, and the demand for greater food supplies increases, the burden on agriculture will become heavier.

It is questionable whether any increases in food production, i.e., wheat, rice, maize, barley, millet, will be of an amount sufficient to be exported to China Proper. Instead, output increases will be required to feed the expanding population of the Northwest; the recent efforts to expand the production of cotton and oil seed bearing crops by bringing additional land under cultivation for the planting of these commercial crops, may, over a period of time, yield quantities sufficient to supply the textile processing mills the Communists are planning to construct. There is a possibility also that livestock increases and the by-products from livestock, i.e., wool, meat, etc., will be of sufficient supply to be exported to other parts of China. However, consider-

*668 • 231 The number of large domestic animals increased to over 2,586,000, that of sheep (including goats) to over 3,003,500 and that of pigs to over 1,825,000. There are four state livestock farms. Compared to pre-war figures, domestic animals and pigs increased twofold while sheep increased nearly twelvefold.

*668 313 *175 In addition, a campaign for afforestation and forest protection was launched so that in northern Shensi by the end of 1954, some 280,000 mou (42,560 acres) had been afforestated by the State. During 1954, 206,900 mou (31,449 acres) were afforested, nurseries occupied 4,900 mou (754 acres), 856,100 mou (130,127 acres) of wooded wilderness were surveyed, and new forest developments were carried out on 61,500 mou (9,348 acres).

*668 185 433 [240] [231] By 1955 it is planned to increase the grain acreage so that it will be 70,150,000 mou (10,662,800 acres) and the total output 1,970,000 piculs (13,002 tons). Oil bearing crops will be increased and plans to develop animal husbandry are underway so that there will be 2,790,000 large domestic animals, 2,008,000 pigs, and 3,515,000 goats and sheep to relieve the shortage of meat and dairy products in the markets. In 1955, the area to be [313] afforested will be 280,000 mou (42,424 acres) and 7,000 mou (1,064 acres) will be used for nurseries. Tea plantations will be strengthened and growing of vegetables in the suburbs of cities will be promoted. All this will be accomplished by increasing

*668 185 [474] [241] the pace of cooperativization for 1955; seventy-five per cent of all households will be cooperativized and agricultural producer co-ops will total 21,000. A spring campaign will be launched also to enlarge the sowing area and improve stock breeding, and efforts will be made to strengthen leadership over production in hilly regions; technical reforms will be continued and stepped up. Finally, satisfactory supplies of consumer and producer goods will be given to the peasant. The latter (producer goods) include farm implements, fertilizers, draft animals, insecticides, spraying equipment and good seeds.

Some of the defects that crop up in Shensi are particularly serious since it is one of the most advanced provinces in the Northwest, from the standpoint of the large number of co-ops. The following obstacles have arisen to obstruct the campaign to step up cooperativization. So-called rural "capitalist forces" and [578] rumors fabricated by counter-revolutionary elements have brought uneasiness to the middle peasants. Consequently, peasants have sold or slaughtered their farm animals, felled trees, rushed to buy consumer goods, squandered their money. This state of affairs is supposed to have resulted because the correct policy of solidifying poor and middle peasants has not been carried out. Commandism among the cadres is reported to prevail and this has had the over-all result of slowing down cooperativization.

000 So-called counter-revolutionary elements were reported to

*668 241 474 185 and coordinate all rural activities toward the fulfillment of Chinese Communist agrarian policy: complete cooperativization of agriculture and the assurance of a steady flow of food and raw materials through fixed purchase of produce. (The problem of agricultural taxes in the Northwest has not been mentioned so far, [651] The Communists have not reported any reduction of agricultural taxes, or what the average tax rates in the Northwest are.) They have a system of cooperatives at the basic production levels. Though cooperativization has taken place slowly because of the peculiar conditions of many areas in the last six years, it is expected that once some nucleus of control has been established in the rural areas in the form of permanent mutual aid cooperatives and producer cooperatives, rapid cooperativization will take place, to embrace, ultimately, all rural inhabitants.

*668 563 In the national minority area, the Chinese Communists have proceeded slowly, so far, in their attempts to organize agricultural and pastoral activities. The problem of different national [494] minority groups has been one of the principal stumbling blocks in the creation of lower level co-ops, and will undoubtedly pose a barrier to rapid cooperativization.

*668 241 654 452 Secondly, the State has been able to provide only a small supply of farm implements and credit. Shortages in China and the difficulties of transportation undoubtedly account for this. It is questionable whether these shortages can be overcome in the next few years, but when they are, new farm tools and sufficient credit should account for significant output increases.

*668 241 433 Thirdly, one of the principal ways the Communists have attempted to increase output in the Northwest has been through extensive farming rather than through intensive means. They have done this by using vast amounts of labor, particularly military, to reclaim desert wastes, build irrigation works, and construct state farms to manage the reclaimed area. Evidence of this is most striking in Sinkiang and Kansu. Although Chinghai and Shensi with their hills and valleys limit extensive farming procedures, cultivation has been extended wherever possible. Because of the shortage of fertilizer and tools the Chinese Communists have been unable to promote intensive farming on a scale that would raise output per acre significantly. Instead, they have had to resort to expanding cultivation, that is, extensive farming, to obtain the desired increases.

*668 241 231 433 Finally, it is clearly evident that in all parts of the Northwest, with the exception of Chinghai, there has been a general neglect in promoting livestock production and instead an all-out effort to increase the planting and extension of cultivation of wheat, cotton, and oil seed bearing crops. This program differs radically from policy measures suggested by Western agronomists, i.e., J.L. Buck and T.H. Shen who advocated the restoration of fertility to

plain. The excuses were unnecessary, as we had throughout raised objections to the size of the party. Carts, which we had not seen since leaving T'ungkuan, were sent to meet us here in case anyone should want them, and the prospect of a return to Hsian reclining in a cart, after scrambling up and down the mountains on foot for so many days, was as attractive to them as a passage in a train *de luxe* would be to a travel-worn European. To me a journey in a Chinese cart is a hideously uncomfortable method of travel, unless it be across absolutely smooth Mongolian grass lands. A Chinese cart travels along a Chinese paved road with a series of bumps sounding like gunshots, which rapidly reduce a European to pulp, but apparently have no effect on a Chinese.

From Hsink'outzu to Chouchih Hsien, a distance of 30 li, the track descends across an undulating plain, which in spring is one vast wheat-field dotted with hamlets and the walled farms peculiar to the Shensi plains. Chouchih, a first class Hsien city and the centre of one of the rich agricultural districts of the Wei valley, lies a few li to the south of the Wei River. It is a regular northern city compared to the crowded little towns of the Han valley, and consists of little more than one long dusty street, open and empty looking. Wheat and cotton are the staples; a little coarse silk is produced, the cocoon season being in full swing at the time of our visit during the latter half of May. The two characters for Chouchih are rather unusual ones, and mean "the winding of mountain streams," which appears to refer to the Hei Ho and its tributaries which flow down from Fop'ing and T'aipai Shan through deep winding gorges to the plains. The district, like all those of Central Shensi, is a very ancient one, dating back to the beginnings of Chinese history. We were as usual quartered in the magistrate's yamen, which happened to be in an unusually good state of repair and provided most comfortable accommodation. A study of the archives of these district yamens of Central Shensi would doubtless prove of great interest to the historian, since, where they have not been destroyed during the revolution or the White Wolf rebellion, they date back to very ancient days.

From Chouchih we turned westwards and travelled across the plain to Mei Hsien, a distance of 100 li. The

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133 487 Ch'inling Shan; above the loess bluff on the right hand, however, the undulating uplands stretch northwards to beyond Fenghsiang Fu till they meet the Ch'ishan range; west of Paochi these latter mountains converge on to the Ch'inling Shan, and bring the loess plains of the Wei basin altogether to an end, in much the same way as the cigar-shaped Hanchung plain ends beyond Mien Hsien.

[361] [348] [575] Paochi, a first class district city, lies on rising ground behind the Wei River with its northern wall climbing the loess bluff. It is quite a big place and evidently handles a considerable trade with Szechuan and Kansu. The inhabitants have the reputation of being turbulent and the Ko Lao Hui is very strong in the neighbourhood.

231 The western districts of Central Shensi through which we had been passing are the breeding grounds for the mules for which Shensi is famous, and which are exported in considerable quantities to the eastern provinces. At the time of our passage the wheat harvest was just over and the fields were being ploughed for the next crop. The endless plains of loess were everywhere dotted with ploughing teams consisting of mules and pony mares, the latter in almost every instance being followed by a mule foal. These Shensi and Kansu mules are the best in China, probably in the world. Fine upstanding animals, they carry loads of over 200 Chinese pounds (say 300 English pounds), travelling stages of 20 miles or more per day for weeks and months on end; the Szechuan and Yunnan mules, though good animals too, carry less than half as much. The secret of mule management in Shensi and Kansu is the feeding, and they are given an enormous amount of grain, which they spend most of the night in eating; a midday feed is not considered necessary, or even advisable, except on a very long march. The jack donkeys by which these fine mules are bred are large upstanding animals, the size of a pony, and very different from the ordinary pack-carrying donkey of North China.

133 487 [485] From Paochi to Feng Hsien is a distance of 210 li and includes the passage of the Ch'inling Shan. There are numerous inns *en route*, so that it can be divided into two, three, or more stages as the traveller prefers. Leaving Paochi the Wei River, at high water several hundred yards

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PLATE XXII

• 231

THE DIMINUTIVE SZECHUAN PONY

THE DIMINUTIVE SZECHUAN PONY

[Facing p. 97]

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valley and reaches the town of Ningchiang, formerly a Chou, and now a second class Hsien.

Ningchiang is a picturesque little place lying surrounded by rice fields in an isolated valley in the mountains near the Szechuan border. It is still in the basin of the Han, and a railway from Hanchung along the line of the main road into Szechuan could avoid the Wuting Pass by following the valley of its stream. There would be greater difficulties in crossing the divide into Szechuan, though these mountains are not in this neighbourhood to be compared with the Ch'inling Shan as a barrier to communication, being only about half as high.

From Ningchiang to Kuangyuan in Szechuan is a distance of 230 li, which is usually divided into three stages, 70 li to Chaoch'ang Pa, 70 li to Ch'aot'ien Chen, and 90 li to Kuangyuan; but as elsewhere along this road villages are numerous, and the traveller can make his own stages. Leaving Ningchiang the trail runs up the valley to the S.W., which ends 40 li out in an easy pass (3300 feet), being the divide between the Han and Chialing basins. From the pass there is a drop of a few hundred feet into a little rice valley enclosed by wooded hills which leads down to the village of Huangpa Yi, 50 li from Ningchiang. The path here leaves the stream, which flows south, and, crossing a spur, drops steeply into the gorge of a stream flowing down from a high range to the west. At the point where this gorge debouches on to a larger valley, 15 li from Huangpa Yi, there is a barrier wall and a gate, indicating the Shensi-Szechuan frontier, and a few li further down this valley the village of Chaoch'ang Pa is reached. Here we parted from our friends the Shensi officials, who had looked after us so well for the past four months, and with whom we had undergone many a hardship. One of these gentlemen, who acted as business manager of the expedition and who throughout displayed great powers of organization as well as capacity for enduring personal discomforts and hardships, is shown in the accompanying photograph trying a little Szechuan stallion[1]. Having served as district magistrate for

231

[1] These Szechuan ponies though very small are exceedingly well built and show a great deal of breeding; they are useful on the paved paths and stone steps of Szechuan to which they are accustomed, and which are fatal to the larger and heavier built ponies of Kansu and Mongolia.

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Kokonor border. The wool is usually bought by Mahomedan middlemen, called *Hsiehchia*, and passed on by them to the Chinese agents. A similar, but smaller trade, is carried on at collecting centres such as Chungwei, Ninghsia, Shihtsuitzu, Wufang Ssu, and Huamach'ih on the borders of Mongolia in the north of the province, but this Mongolian wool is inferior in quality to the Kokonor produce.

The immense journey made by this wool from the Kokonor to Tientsin is only rendered commercially possible by the Treaty right exercised by foreigners of bringing produce down to the coast from the interior under transit pass, which exempts the goods from taxation by the likin barriers *en route*, a fixed transit duty being paid to the Customs at the coast. This arrangement is all right when the provinces are knit together under a strong central government and when the finances of the country are national rather than provincial; under a loose federal system of semi-independent provinces, however, into which China appears at times to be drifting, the authorities of a distant interior province like Kansu can scarcely be expected to look with favour on an arrangement by which the most valuable trade in the province is in theory immune from all local taxation.

We purchased ponies at various places during our long journeys as we required them; one of the best I secured was acquired at Hsining. These Kansu ponies are bred on the grass-country of the Kokonor, and the two chief collecting centres for horse flesh are Hsining and T'aochou, especially the latter. They are of an entirely different breed to the East Mongolian pony so well known in the Treaty ports. The Kansu pony is much finer in appearance though not so strongly built or as good a weight carrier at fast paces as the Kalgan pony; and being usually handled at an earlier age he is generally more civilized. For the purposes for which they are required, that is to say long road journeys at four miles an hour or so, the Kansu ponies would be difficult to beat anywhere, doing twenty to thirty miles a day for weeks or months on end, with the roughest of stabling, and on a diet of chopped straw, bran, and peas. A *Pei K'ou Ma* (pony from the Northern Passes, i.e. from Kalgan) is considered of little account in Kansu, and

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similarly on the grass lands north of Peking a *Hsi K'ou Ma* (pony from the Western Passes, i.e. Kansu) is a drug in the market; and both are useless on the stone paved paths south of the Ch'inling Shan, where the diminutive stallions of Szechuan, Yunnan, and Kueichou alone are employed. Small horses from Turkestan are also often seen in Kansu, but they are not as satisfactory to use as the native ponies. A *sine qua non* of all travelling ponies is that they should be able to *tsou*, which means the smooth amble or pace of four to five miles an hour always used by the travelling horseman in Eastern Asia; a pony that cannot *tsou* is practically worthless as a mount in Chinese eyes, and the reason will be apparent to anyone who has tried to do a long journey on a pony which has no pace between a slow walk and a slow trot.

From Hsining to Lanchou there are two roads, a cart track *via* P'ingfan in eight stages, and a mule road down the Hsining River in six stages; we followed the latter. The first day's march is one of 75 li down the valley, which is most of the way a mile or so wide and bounded by bare dreary hills of loess and red sandstone patched with a white alkaline efflorescence, to the village of Changch'i Chai. Twenty-five li out at the hamlet of Hsiaohsia K'ou the hills close in to form a short defile, and the road crosses the river by a good bridge. Much of the valley is an arid waste like the hills, as the river runs part of the way in a trough at a lower level, thus rendering irrigation impossible. The next stage is one of 80 li to the village of Kao Miaotzu. The trail runs down the valley, fertile where irrigation can be practised; it passes through a rocky defile 15 li out and reaches the small district city of Nienpo 50 li out. Occasional glimpses are caught of the high range to the south separating the Hsining River from the Yellow River. There is a curious mixture of races in this neighbourhood, including some people locally called *T'u Jen*, who were described to us as "tame" aborigines, and some Mahomedans who are said to speak a Mongolian dialect. There is plenty of subject matter for the ethnologist's study in Western Kansu, as in Western Szechuan and Yunnan.

From Kao Miaotzu the road continues down the cultivated valley for 20 li to the village of Laoya. Here the

3:Cable & French M-5 (1926) 1927
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596 The ancestral residence of the Tu family was typical
609 of many such in Kansu. In the midst of widespreading fields an ancient walled citadel had been built, like an old baronial castle. A heavy, wooden door guarded the numerous courtyards, in which a colony of over thirty people, covering four generations, made their home. There was no access here for the Missionary unless by special invitation. Half a dozen Tibetan dogs guarded
596 the entrance, keeping all strangers and intruders at
609 bay. Within this fortress dwelt a family whose minds
•231 were as strongly barricaded against new thought or new light, as was their castle door against the unwelcome stranger. When the message had reached the mother that her son was accepting the hospitality of a Kanchow Christian doctor, who also gave him medical attendance, her mind was instantly filled with fears that misfortunes of every kind would follow this rash behaviour. Acting on the advice of her mother-in-law and senior relatives, a letter was at once dispatched urging him to return, even suggesting that if he delayed the consequences might be serious to his mother's health.

A visit from Dr. Kao did much to ally suspicion, so that when we accepted the invitation to call on Mrs. Tu we were politely received and hospitably entertained. She had not taken this step, however, without consulting with the senior members of the clan, who had promised to be there and to give her their support in the event of our coming. We approached the house by an avenue of poplar trees. In an adjoining field a flock of herons had alighted, and stood at attention in every attitude of angular grace. Mr. Tu and his elder brother came out to meet us, and escort us past the kennels, where fierce dogs tugged at their chains. In the outer court stood the camels lately brought down from the pasture, in preparation for their annual trip.

3:Cable & French M-5 (1926) 1927
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to Peking, where local goods would be exchanged for cheap Japanese merchandise. Many mules were feeding in the spacious stables, and a flock of a thousand sheep were spread over the fields around.

A crowd of about fifty women and children dressed in their best came forward to meet us, and in a moment the tense atmosphere of suspicion palpably cleared as they discovered that we were dressed like ordinary Chinese women, and were also able to hold conversation with them in their own language. An aged dame, the most worldly-wise of the party, was deputed to sit at table with us, to report upon our manners. Her cordiality increased every moment on perceiving that we knew perfectly well when and how to respond to each gesture that the etiquette of well-bred Chinese society, of the last generation, demands. We were tactfully cross-questioned as to the reason of our being in China, and the old lady tried hard to elucidate the ulterior motives which had brought us so far from kith and kin! Amid many head-shakings, they all finally reached the decision that the desire for 'spiritual merit' was our ruling passion; and on this ground, understanding our motives, they gave us whole-hearted admiration. We realised, however, the force of the inexorable family decision, that neither the son, his young wife, nor any member of the circle, should be the *first* to break away from the age-long tradition of idolatrous domination and ancestral worship, which was the ruling factor of their family solidarity. Yet the young man ultimately proved himself to be immovable on the one vital point of loyalty to the Lord Jesus Christ; and, strange to relate, when the decisive moment came, his timid girl-wife ranged herself on his side, declaring her determination to join her husband, and place herself, with him, under our instruction.

491 Here, as in Lanchow fu, the sum set aside since ancient times
661 by the imperial government for bridge repairs has played a certain part in the income of the hsien of Hsining. The city lies in the far west of China proper. And China represents the world to its inhabitants as well as its rulers. Therefore, outside the west gate of Hsining - as every child in the city knew - lay the tien bien yüe ya kiao, that is, the bridge which officially connects the earth with the moon. Now, no one can blame the holders of the honorable post of hsien for annually pocketing the monies with which, by royal decree, they are supposed to keep this important bridge in repair. But I was shown at least one stone which is supposed to have at one time been the beginning of the bridge. From here the way leads to the Hsi tien, the "western heaven," as Tibet is referred to by many Buddhists.

231 Another peculiarity of the city of Hsining is the enormous num-
494 ber of ponies which its inhabitants keep. There are surely several thousand of them. Almost everyone has his pony and everyone setting out on a journey, every cobbler or apprentice, rides horseback. Feed is cheap and the price of ponies not high. And if one is not too particular, one can buy up quite a number of ponies in
437 a rather short time. In this respect Hsining is a favorable starting point for a journey into Tibet, and that is why I again looked it up. Nevertheless, it took me a whole week to buy three good ponies. During this time I had ten Chinese women at my inn sew a large servants' tent for me. Carpenters, saddlers, shoemakers, smiths were engaged to complete my equipment. There was nothing in stock, everything had to be ordered. I had to bargain endlessly for every single object. For every button or piece of rope, for every little thing ten times its value was boldly demanded, laboriously I was obliged to bargain it down to a normal price, and if a day later I bought a duplicate, the tiresome haggling began again. Besides, there were so many things I wanted which I could not get. For instance, I had great trouble in that big city finding three pieces of wood which could be used as tent poles. The region has extremely little wood. After we had spent days looking in vain for a piece that would serve as a ridge pole, the son of the general finally took what I needed out of the arsenal and gave it to me.

Anyone wishing to travel in China should first of all tuck patience into his traveling bag. A Chinese must never be allowed to notice that you are in a hurry for a thing. In Hsining fu, also, all trade, whether in the open market or in shops, is carried on

5: Tafel--438 T-3 (1905-1908) 1914 AJ1 Tibet
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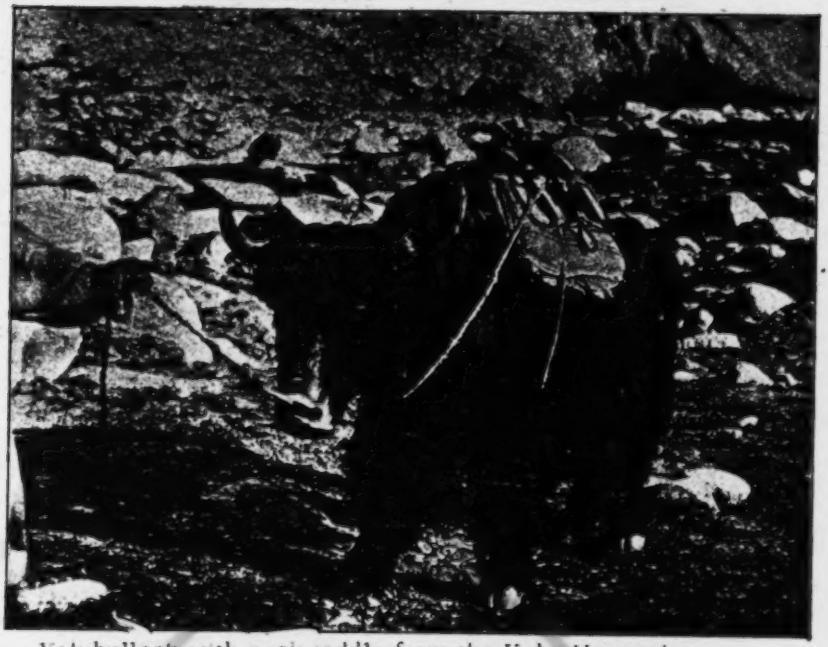
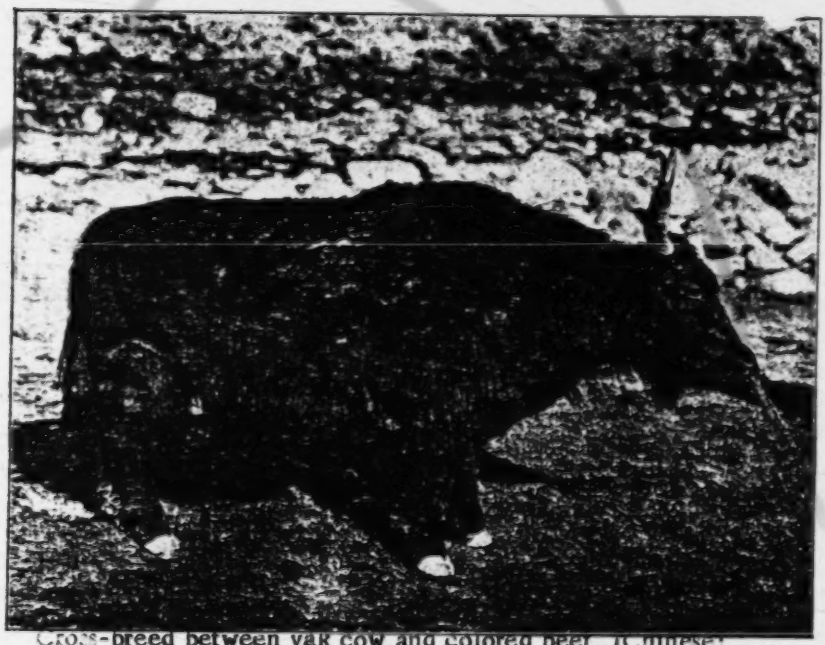
Plate LIX

231



Yak bullock with pack saddle from the Koko Nor region.



Cross-breed between yak cow and colored beef. (Chinese: Pien niu, Tibetan: ntso.)

N.W. China AF 13
Kalmyk

they lose one district after another in their part of Tibet, and that 631
their officials cheerfully return from the interior after a defeat, as did the Dankar ting, for example, in 1905 when he came from the Ngolok country, or that they allow the murder of a Ts'ai by the Tibetans to go unavenged and unpunished. Thus, even the Mongol banner leaders who are much less war-like than the Tibetans permit themselves all kinds of tyrannies.

My Camp 51 beside the tent village of the Schang Mongols was 133
again in a beautiful spot (Plate LXXIV and LXXIII). There toward the north the rocky crags become gradually lower and the mountains descend to the sands of the Tsaidam border, so that one was able to see a distance of about 100 kilometers to the north. In the south there is a sharp ascent up to more than 4,000 meters and the peaks there are snow-capped. But on the lower part of all the northwesterly, northerly and northeasterly slopes, the mountains are covered with small stands of mountain cedars, forming glades of old, gnarled trunks. The fresh green pastures that extend down from the edge of 231
the woods were alive with countless white dots - sheep and goat herds. There were black masses in between comprising the yak cattle, and dappled masses consisting of horses and camels. Horses are insatiable; they graze from morning till night. Cattle are more quickly satisfied. Ploughing up the earth with their horns, wildly snorting, grunting, their bushy tails held high, the yaks disport themselves on the pastures. It is a good thing that the Mongols and Tibetans have the custom of letting only the hornless males go uncastrated and of using them for breeding steers. But even these are not as wild as ours. It is peculiar that hornless animals occur very frequently among domestic yaks. When they do have horns these are not bent in all kinds of ways like those of the European and Chinese colored cattle, but are always regular and shaped like those of the wild yak. In fact, the build of the tame yaks is exactly like that of the wild ones, except that they are smaller and have a weaker bone structure. (1)

1. I never once saw a white spot on the wild yak. Their tail is also completely black.

The Mongol women here wear their hair like the Tibetans. They 563
part it in the middle and twist it with butter into countless tiny braids 302
which are joined and hang down the back. They also wear a separate braid that starts at the crown of the head, and from which a piece of red cloth ribbon a few centimeters wide extends down the back. This

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On the silver roof is a silver motto.
Though it rain three years, no silver will come off.

In Tashelhunpo down below stands a green jade temple.
On the green jade temple....etc. etc.

It is a good example of the Tibetan metaphorical language. If frankly and clumsily expressed, the song would have said: And even if I sang for three years, my store of songs would not come to an end.

At the end I told Tschang that he had not entertained lavishly enough and had not offered enough courses. "What," he said vehemently, "you want to give still more? Why, you have already offered more than is customary with tea, tsamba, boiled lamb and rice with caramel sauce. One does not offer more, people wouldn't understand it, and everyone had his fill! You Europeans must have strange ideas about eating!" It was not yet dark when the two Mongols took their leave, for everyone avoids riding horseback at night over the loose rock ledges. But long after they had gone the sound of their highland shouts came up to us and were tossed against the sides of the valley in double and triple echoes.

T 231 C 231

On this evening I learned another lesson. A yak cow that had been bought in Tsaidam had a calf. Although it was supposed to be already over two months old, it was still very small and I doubted whether it would be able to keep up with the caravan. I therefore decided it would be more humane to kill the little animal immediately. I have seldom met with such opposition among my men, seldom been subjected to such disdainful and reproachful glances! It was as though I had invited them to a cannibal's meal. The consensus was that it was a mortal sin to slaughter the calf. Even Tschang whom I had found to be generally tolerant, said that I should give the cow and the calf to Dyoba and deduct the price, 10 taels, which I had paid for mother and child from his, Tschang's, salary. Even my Mohammedans who were always eager to slaughter protested against committing such murder. Besides that, my people stoutly maintained that a yak cow that no longer sees her calf will also no longer give milk. So there was nothing to do but subject the yak calf to the big journey and continue to share my milk with the little animal. There is another strange fact connected with this custom: calves of the p'ien niu, that is, those of hybrid yaks, are slaughtered without hesitation by Tibetans as well as Mongols. The Tibetan women use the skins of these calves to decorate the hem of their clothes with a black fur border. The p'ien niu cows that are highly prized for their rich milk, are an

exception and give milk even without a calf. It is undoubtedly also a mere superstition that the calves of hybrid yaks are good for nothing. These animals (called schdur in Tibetan) are to be found fully grown, although it is very rare; but they seem to be vigorous and among Filchner's herd there was one that rendered us useful services. Although I found it fit, I was ridiculed at the time for letting it be palmed off on me. /7/ The colorful cattle that are found among the Mongols and Mohammedans are also, according to their owners, not supposed to lose their calves if they are to continue to give milk. Tibetans as well as Mohammedans say that veal does not taste good. The meat of the slaughtered p'ien nu (schdur) calves is thrown away and never eaten. It is well known that Chinese are horrified at the thought of eating beef. Even in Hsining fu where Chinese customs are to a great extent mixed with Tibetan and Mohammedan ones, there are a great many Chinese who consider it a mortal sin to eat beef and who refuse to drink milk. Among Chinese on the Tibetan border as well, the general opinion is: niu she fo, the cow is a Buddha. It is also considered a sin to use it for riding; humans should only use it to plough. However, the Tibetan generally spares his horse and rides on his yak, and particularly his p'ien niu (Tibetan: ntso) (Plate LIX of Vol. I).

T 231 C 231

On the third of August when the packs had been tied up we were greeted by a beautifully clear morning. This weather prevailed almost all the time of my stay in the Barun-Tsaidam territory. Amid jolly song we went farther up the valley of Turketse gol. Soon after we left our camp the valley's big caravan road that I had heard of became a narrow hardly discernible path that looked more like a kyang route than a bridle path. Only on a terrace of rolling stones leading to a brook where we had to dismount, were there distinct traces of the animals of previous caravans. We went due south, and toward the end the path was very steep. Vegetation was more and more sparse. In spite of the precipitous slope the soil higher up was a barren mass of sand and mire, interspersed with huge piles of rubble and slabs of rock. My little black cluster moved unbelievably slowly toward the pass. The yaks panted heavily. One after another of the animals sank helpless and motionless into the almost bottomless mire. It was no small task to keep unloading the 30-40 kilogram packs, extricate the animals and tie the packs on again.

C 133

At the pass which was only 4,815 meters high there was, unfortunately, one snow cloud chased by another and this prevented me from climbing a peak that was about a thousand meters higher than the